A

SERMON PREACHED IN THE CATHEDRALL Church of *Worceſter* vpon Sunday Morning, *Novemb.* 27. 1636.

IN

The time of PESTILENCE in other places of this Land, and now publiſhed in the time of the Viſitation of that *Citie*, with that greivous Sickneſſe, and by reaſon of it.

By GEO. STINTON,

PSAL. 122. 8.

For my Brethren and Companions ſake I will wiſh thee Proſperity.

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TO

THE FAMOVS,

ALTHOVGH NOW

DEIECTED CITY

OF

WORCESTER,

THE

PLACE OF MY BIRTH and firſt breeding; and the dwelling place of many my good friends & alliance, is this plain Sermon, ſince the Preaching reviſed and amplified, in humble manner dedicated; Health and all Bleſſings wiſhed from the heart of the Author.

1. KING. 8. *v.* 37. 38. 39.

If there be in the land Famine, if there be Peſtilence, Blaſting, Mil-dew, Locuſt, or *if there be Caterpillars; if their enemy beſiege them in the land of their cities, whatſoever Plagues, whatſoever ſickneſſe* there *be,*

What prayer and ſupplication ſoever be made by any man, or *by all thy people Iſrael, which ſhall know every man the Plague of his owne heart, and ſpread forth his hands toward this houſe;*

Then heare thou in heaven thy dwelling place, and forgive!

Come forth, O ye daughters of Zion, and behold King Solomon (ſaid King Solomon in his ſong chap: 3. 11.) The daughters of Zion are the children and people of the Church: and unto you (Beloved) who are ſuch, give me leave to ſay, *Come and behold King Solomon.* I might beſpeake you as one of our Saviour's diſciples did him *Mark.* 13. 1. to behold *the* goodly *buildings of the Temple* which King Solomon founded: that, if you pleaſe you may behold in the chap. next but one before this; but let me beſpeake you to behold and looke over the excellent prayer which he made at the Dedication of that Temple, ſet down at large in this chap. and of which this my Text is part. King Solomon was a Preacher, ſo he ſaith himſelfe: *I the Preacher was King over Iſrael in Jeruſalem. Eccleſ.* 1. 12. That King over *Iſrael* in *Ieruſa-*

lem was a Preacher. We have reaſon to love and like Preaching the better for his ſake. But I muſt tell you that the houſe which he built in *Ieruſalem*, was not to be called the houſe of Preaching, but the houſe of prayer. *It is written my houſe ſhall be called the houſe of prayer* (ſaid *a greater then Solomon* of it. *Math.* 21. 13.) and ſo *Solomon* made it; He as it were ſeaſoned it with prayer: and we may obſerve in this his prayer, how often he ſpeaketh *of prayer and ſupplication* to be made in that houſe. They were the words of *S. Paul.* 1. *Tim.* 2. 1. *I exhort that firſt of all ſupplications, prayers, interceſſions be made for all men.* Firſt of all, πρῶτον πάντων, before any thing elſe, in the very firſt place; which *Solomon* did in this place; and that *for all men*, as there ſhould bee occaſion, and when they ſhould be in any adverſity and affliction. When there ſhould *be in the land Famine*, occaſioned by *Blaſting, Mil-dew, Locuſt, and Caterpiller*, ſpoyling and devouring the graine and graſſe, and fruits of the ground; or by *Enemies beſieging* the people *in the land of their cities*. When (I ſay) there ſhould *be Famine*, and Warre

Math. 12. 41.

V. 30. 33. &c.

in

in the land, and that which is now in this land, *Peſtilence*, *Plague*, *and ſickneſſe*. Now, bleſſed be God for it, we may make an *If* of it, and ſay, *If there be in the land famine, if there be blaſting, mil-dew &c.* and *if* there be *Enemies beſieging* &c. for this our lād is peſtred with none of theſe. But we cannot fitly ſay, *If there be Peſtilence, Plague, and ſickneſſe:* for we know and heare how it is in divers places of the land. And in this place, this city, we know what **ſicknes* hath been this yeare, and is ſtill, and taketh many of our good friends away. God Almighty who hath ſent theſe, ſend them away againe in his good time!

* The ſpotted feaver, the forerunner of a farre greater mortality this yeere.

And therefore now let me wave thoſe other, viz. *Famine*, *Blaſting* &c. there being no occaſion of complaining of them; whereupon I may forbeare ſpeaking of them. Only we have reaſon to pray, that there may be no occaſion of complaining of any of them hereafter, as there is now of that other, *the Peſtilence*: by reaſon of which this text of mine is very ſeaſonable; I pray God make my ſermon upon it as profitable!

Which Text, you ſee, is very large,

and of which you perceive, that much might being made: and therefore you must give me leave with that Abbreviator of the Roman Hiſtory, *morem ſequi calculonum, qui ingentes ſummas æris brevioribus exprimunt*: to doe as accountants uſe to doe, who make a few counters ſtand for great ſummes of coyne. In my preſent handling this Text, I ſhall pick out only a few things to pitch upon. And they are theſe.

Rufus Feſtus.

Firſt, I ſhall ſpeak of that which occaſioned the choice of it; *Peſtilence in the land.*

Secondly, of that which hath occaſioned the *Peſtilence* to be *in the land:* which I gather from the words, *the Plague* of a mans *owne heart.* The Plague of the hearts of men, I ſhall ſhew to bee the cauſe of the Plague in the land.

Thirdly, I ſhall ſhew what courſe is to be taken, when there *is in the land Peſtilence, Plague &c.* and that is twofold,

Firſt, that *every man* ought to ſtudy to *know the Plague of his owne heart.* And next, that Gods *people* are to make *prayer and ſupplication* unto him *in* his *houſe,* and there to *ſpread forth* their *hands.*

This

This is all that I ſhall doe. And this while I ſhall doe briefly, and very plainly, I humbly crave Gods gracious aſſiſtance &c.

It was the prediction of our bleſſed Saviour *Mat.* 24. 7. *there ſhall be Peſtilence in divers places.* λοιμοὶ many times and fits of Peſtilence, many viſitations by it. And that prediction we know and ſee to be fulfilled. And here my obſervation is this, that when there are *Peſtilences in divers places*, the Lord is angry with thoſe places. In the Revelation of S. *Iohn chap.* 16. 1. 2. we read of *the vials of the wrath of God*, one of which being by an *Angel powred upon the earth, there fell a noyſome and greivous ſore upon men*, and *the noyſome* Peſtilence. (As it is called *Pſ.* 91.) *This plague and grievous ſickneſſe* (as we call it in our prayer) I may ſay is powred out of one of the vials of the wrath of God, by that deſtroying *Angel* of whom we read 2. *Sam.* 24. This the Lord himſelfe calleth one of his *foure ſore judgements Ezek.* 14. 21. a ſore one indeed it may well be called, a noyſome and grievous ſore falling by it upon men (according to thoſe words in the Revelation.)

Verſ. 3.

Verſ. 16.

Revelation.) But to make what I ſaid, and that my obſervation more manifeſt. The words of my text are, *If there be in the land Peſtilence.* And the words of the Lord in the afore mentioned *chapt.* of *Ezek. verſ.* 19. are, *If I ſend a Peſtilence into a land, and powre out my fury upon it.* So that when the Lord ſendeth a Peſtilence into a land, he then powreth out his fury upon it. The *wrath* of the Lord & the Peſtilence, his *anger & fury*, & that diſeaſe going and being put together in the ſame Prophet *chap.* 7. 14. 15. and *Ierem.* 21. 5. 6. But you ſhall have further proofe from examples. In the 11. of *Nu.* 33. it is ſaid, that *the wrath of the* Lord *was kindled againſt the people, and the* Lord *ſmote the people with a very great plague.* And chap. 16. 46. the words of *Moyſes* are, *there is wrath gone out from the* Lord; *the Plague is begun.* Again the *Pſalmiſt* ſpeaking of thoſe *Iſraelites*, ſaith thus, *They provoked the* Lord *to anger with their own inventions, & the Plague was great among them. Pſ.* 106. 29. Once more: 2. *Sam.* 24. 1. it is ſaid, that *the anger of the* Lord *was kindled againſt Iſrael*; and then, *verſ.* 15. that *the* Lord *ſent a Peſtilence upon Iſrael.*

Iſrael. Hence you ſee that ſtill the Lord was angry when the Peſtilence was ſent abroad; and that this ſickneſſe hath beene a heavy conſequent of his heavy wrath and anger. And withall from the laſt cited place that it is of his ſending, *The Lord ſent a Peſtilence upon Iſrael.* Even as before I told you the words of the Lord in *Ezekiel*, *If I ſend a peſtilence into a land,* and *I have ſent among you the Peſtilence* (ſaith he, *Amos* 4. 10.) In *Pſal.* 105. 16. it is ſaid, that *he called for a Dearth upon the land*: and in like manner I may ſay, that he calleth for * *a Death* upon a land, and ſendeth it, biddeth it *goe*, and it *goeth*, *come and* it *commeth*, *doe this*, *and* it *doth it* (as the Centurion ſaid of himſelfe and his ſouldiours, *Math.* 8.) *The ſtormy wind fulfilleth his word*, Pſ. 148. 8. and ſo doth the ſtormy winde (as I may call it) of ſickneſſe and death; which as it were bloweth us away, it fulfilleth his word, his will and pleaſure. *Before him went the Peſtilence* (ſaid the Prophet *Habakuk*, *chapt.* 3. 5.) it was ready at hand, when he would be pleas'd *to call* for it. And as it went before him, ſo it never went abroad but from him: making

ἔδωκε Κύριος θάνατον in ſeptuag. for the Lord ſent a peſtilence 2. Sam. 24. 15. Verſ. 9.

making uſe of *Labans* words *Gen.* 24. 50. I may ſay, that *this thing proceedeth from the Lord.* In the firſt of *Samuel chap.* 6. 9. the Philiſtines being plagued with Emrods, the Prieſts and the diviners talked of *a Chance* that might *happen* unto them; *If* (ſaid they) *the Arke of God goeth not* ſuch *a way, then we ſhall know, that it is not his hand that ſmote us, it was a Chance that happened to us.* But we being now plagued muſt know that it is not a chance that hath happened unto us, but that it is his hand that hath ſmitten
Verſ. 19. us. As the Magicians of Egypt *Exod.* 8. ſaid of the duſt turned to lice, *This is the finger of God:* So may we ſay of the peſtilence, that this is the hand of God: and that we may perceive by the words of God himſelfe thus threatning *Pharaoh, now I will ſtretch out mine hand, that I may ſmite thee and thy people with* Peſtilence *Exod.* 9. 15. And we know how *David* accounted of it when he made choice of it, ſaying, *Let us fall now into the hand of the Lord.* 2. *Sam.* 24. 14. Anſwerably in the laſt Proclamation for the Faſt, it is acknowledged & pronounced to be *the immediat hād of God.* Yea, it is a ſword

in

in that hand, *the ſword of the Lord*, *the Peſtilence*, is the language 1. *Chron.* 21. 12. where is the ſame ſtorie with that 2. *Sam.* 24. Which *ſword* (to uſe the words of *David*. 2. *Sam.* 11. 25. *devoureth one as well as another*, as well rich as poore, young as old; where it lighteth and hitteth; and of which wee may ſay, as the ſame *David* did of *the ſword of Saul*, that *from the blood of the ſlain it returneth not empty*. Chap. 1. 22. *If I whet my glittering ſword, my ſword ſhall devour fleſh* (ſaith the Lord, in the Song dictated unto *Moſes*, *Deut.* 41. 42.) Oh! what a world of fleſh hath this ſword devoured? How many *Women* (as *Samuel* ſaid unto *Agag*) hath this *ſword made childleſſe*? In the holy ſtorie what doe we read of? *fourteen thouſand and ſeven hundred Numb.* 16. 49. but there is a greater number in the ſame book, *viz. twenty and foure thouſand* Chap. 25. 9. and that (as S. *Paul* ſaith) *in one day*. But we heare of a farre greater ſumme yet; even *ſeventy thouſand men*, and that in *three dayes* ſpace (ſome have thought leſſe then one day) 2. *Sam.* 24. 15. All theſe in all, *a hundred and eight thouſand*, *and*

1. Sam. 15. 33.

1. Cor. 10. 8.

and ſeven hundred, among the Lords people Iſrael, as they are called in the Text. In the Hiſtories of other nations we find moſt ſtrange reports. To tell you ſome of them, and concerning ſome great cities. As *Venice*, in which in one plague time (as a learned Phyſitian hath reported) died *ſexaginta medici*, no fewer then threeſcore Phyſitians, who were not able to doe themſelves any good. And *Conſtantinople*, in which the Plague hath been very frequent, and is ſaid to have taken away a matter of two hundred thouſand in a yeere. But the greateſt Plague that I ever heard of from one place, was that at *Grand-Cairo* in *Egypt*, in which not many yeeres ſince (as a late worthy Travailer who was told it there, hath told us) were ſwept away in one yeere eighteen hūdred thouſand & odde. And here I think upon that which is reported of that mighty Perſian Emperour *Xerxes*, who having gathered together as huge an army as (I think) ever before any had done, and having gotten to be ſeventeen hundred thouſand ſtrong, viewing upon a time all that company, being together, broke forth into teares upon this

Pet. Foreſtus. de febr. peſtilent.

Henr. Blount. in his voyage into the Levant. pag. 44.

Herodot. lib. 7.

this conſideration; that within the ſpace of one hundred yeeres not one man of ſo many hundred thouſand would be left alive, and (as *Pliny* ſaith) *quòd tot millibus tam brevis immineret occaſus*, ſo great a number ſhould laſt ſo litle a time. Vpon the conſideration of thoſe eighteene hundred thouſād (one hundred thouſād more then in that army) I cannot but ſay this; Good Lord! that in ſo ſhort a ſpace, not of one hundred, but of one yeere, not one man of ſo many hundred thouſand ſhould be left alive; and that ſo great a number in ſo litle time ſhould be cut of. To leave other countries, and to come home, to our own land, I cannot but here ſpeake of that moſt heavy and extreame plague in the twenty third yeere of *King Edward* the third AN. DOM. 1349. of which I may ſay as it is ſaid of *the hayle in Ægypt, Exod.* 9. 24. that it was *very grievous, ſuch as there was none like it in all* this *land, ſince it became a Nation.* When (as the words of our Hiſtorian are) *vix vivi potuerunt mortuos ſepelire*, there were hardly enow left alive to bury the dead: and the opinon of many was, *quòd vix decima pars hominum fuiſſet*

Epiſt. lib. 3. ep. 7.

Tho: Walſingham.

ſet relictta ad vitam, that ſcarce a tenth, one in ten of people was left alive. Iudge of it, by what I ſhall tell you out of our writers frō but two or three places. And
Stow. firſt of all our greateſt city (then not neere ſo great as now) *London*; in which the Churches and Church-yards being ſo filled that they could receaue no more,
The Charter-houſe. a new burying place (there where now the great hoſpitall is) was purchaſed and hallowed, and therein more then fifty thouſand perſons laid and interred in the afore-named yeere. In which in another city, *viz. Norwich*, in the ſpace of ſixe moneths, even frō *Ianuary* the firſt, to the firſt of *Iuly*, the relation is, that there died fifty ſven thouſand a hundred & four perſons, beſides* religious perſons. And having told this of *Norwich*, let me tell this too of one Town in *Norfolke*, *Yarmouth*, in which is but one Church, & yet at that time (as a Table hanging in that Church hath witneſſed) ſeven thouſand fifty and two were there taken away. But to come to later times, and freſher memory: let me ſpeake of London againe, and to ſay nothing of the preſent condition of it, of which we have weekely notice, give me

* *In quibuſdam Religioſorum domibus, de viginti vix ſupererant tantum duo. Walſing. vid. Stow. in Annal.*

me leave only to reflect upon that diſmall time there about an eleven yeares ſince, in which above twenty thouſand Families got them gone, *eſcaping for their lives*, (as *the Angell* ſaid unto *Lot*, Gen. 19.) and (as it is ſaid of *the Levite*, Iudg. 17.) *departing to ſojourne where they could find a place.* And yet notwithſtanding ſo many leaving that place, died of the Plague foure thouſand foure hundred threeſcore and three in one week. I here think of the words of *Samſon*, when he ſlew ſo many at one time, Iudg. 15.16. *heaps upon heaps!* At that time there were heaps of Carcaſſes one lying upon another, like dead bones in a Charnel-houſe, and in that *valley* whither *Ezekiel was carryed*, chap. 37.1. Thus (beloved) you ſee how *the Peſtilence*, although it *walketh in darknes*, yet it *deſtroyeth in the noonday*, and then maketh *thouſands, and ten thouſands* to *fall*, Pſ. 91. 6. 7. It walketh in darkneſſe inviſibly, we cannot ſee the comming of it: like the Prince of darkneſſe, Iob. 1. it *walketh up and downe in the earth*, from Citie to Citie, from place to place. It walketh (I ſay) yea more, it flyeth, it being *the arrow that*

Verſ. 17.

Verſ. 8.

Verſ. 7.

flyeth by day, as well as that *walketh in darkneſſe*, Pſ. 91. 5. And that *flying Rowle*, which the Prophet *Zacharie* ſaw, chap. 5. 1. and of which verſ. 3. thus *ſaith the Lord of Hoſts, I will bring it forth, and it ſhall enter into the houſe of the thiefe, and into the houſe of him that ſweareth falſly by my name, and it ſhall remaine in the mid'ſt of his houſe, and ſhall conſume it*, Many have been the houſes, and houſeholds, which this ſickneſſe, being once in the mid'ſt of them, hath conſumed. In the 12. chap. of *Exodus* v. 30. we read, that in that great ſlaughter, *of the firſt borne in* Egypt, *there was not a houſe where there was not one dead*. But we have heard of diverſe houſes infected, in which have been all dead, not one left alive. As the *Egyptians* at that time *ſaid,*
Verſ. 33. *we be all dead*, ſo haue had many in many houſes cauſe to ſay: for as the Lord threatned by his Prophet *Amos* thus, chap. 6. 9. *It ſhall come to paſſe if there remaine ten men in one houſe, that they ſhall dye*; ſo may I apply, and ſay, it hath come to paſſe, if there remained ten in one houſe, that they have all died. O the heavy hand! O the cruell ſword of God Almighty,

and

and of his deſtroying Angell! O the deadly *Arrowes* of his quiver, *the poyſon whereof drinketh up* the *ſpirits* of men (to ſpeak with *Iob*, chap. 6. 4.) Well might *Moſes* ſay, *Pſ.* 90. *We conſume away in thy diſpleaſure*, and *when thou art angry all our dayes are gone:* and fitly may we ſay *Thou in thine indignation haſt ſtriken us with grievous ſickneſſe, and by and by, we have fallen, as leaves beaten down with a vehement wind.* V. 7. 9. In the Pſalme in the booke for the faſt.

But it is now high time to ſtrike upon another ſtring, and to come unto what I propoſed in the ſecond place, *viz.* The cauſe of *th.* Peſtilence *in the land*, which I ſaid, is *the Plague of the hearts of men &c.*

The Marriners in *Ionah*, in that *mighty tempeſt* deſired to *know for whoſe cauſe that evill was upon them*, *chap.* 1. 7. being perſwaded, although being heathens, that there was a cauſe for it extraordinary. And (Beloved) when ſuch an evill as this, *malum pœnæ*, an evill of puniſhment is upon us, it is good and fit to ſearch, that we may know for whoſe, and what cauſe it is. S. *Paul* 1. Ep. 11 30. told the *Corinthians*, that *among thē many*

were weake, and ſickly, and that *many ſlept*, and dyed. But there is a διὰ τοῦτο a cauſe for it; *for this cauſe* (ſaith he) namely, for their evill carryage, and condition when they came to *the Lords Supper*. When the Sonne of the Widdow of *Zaraphath* was dead, what were her words unto the Prophet? *O thou man of God! art thou come to call my ſinne to remembrance, and to ſlay my ſonne?* 1. *King*. 17. 18. Shee tooke her ſinne to be the cauſe of the death of her Sonne; and I may truely pronounce that which ſhe ſpake of, to be the cauſe of the death, and ſlaughter of ſo many ſonnes of men. I may uſe the words of *Solomon*, and moſt fitly ſay of *the* Harlot Sinne, that *ſhe hath caſt downe many wounded, yea many ſtrong men have beene ſlaine by her*. Prov. 7. 26. It is worth the obſerving, what you may find, 1. *King*. 16. concerning that wicked king *Zimri*, who *burnt a houſe over him* ſelfe *with fire and dyed:* But what was the cauſe of ſuch his death? It is plainly ſaid there, that *he dyed for his ſinnes which he ſinned*, &c. *ver*. 18. 19. *In the pot* of ſinne *there is death*.

2. King. 4. 40. *Thou with rebukes doeſt chaſten man for ſinne, and makeſt his beauty to conſume away*,

way, &c. (ſaid *David* unto the Lord, *Pſ.* 39. 12. And *I will make thee ſick in ſmiting thee, in making thee deſolate becauſe of thy ſinnes,* (ſaid the Lord, *Micah.* 6. 13.) As the Lord anſwered *David,* when he enquired concerning the three yeares famine; *It is for Saul, and for his bloody houſe.* 2. *Sam.* 21. 1: So if any enquire concerning this, and other yeares ſickneſſe, and mortality, and what may be the true cauſe of it, it may be anſwered in like manner; It is for ſinne, and for its bloody houſe: which bloody houſe, is that which my text ſpeaketh of, *a mans owne heart,* in which a mans ſpirituall part lyeth, and in which *the Plague* of ſinne hath its ſeat and reſidence. Of which part we may ſay moſt truely, what *Tertullus* did of S. *Paul* moſt maliciouſly, that *we have found* it to be λοιμὸν, *a Plague: Act.* 24. 5. And as S. *Peter* did of *Simon Magus,* chap. 8. 23. that *we perceive* it to be *in the gall of bitterneſſe, and in the bond of iniquity.* What bitter waters iſſue from this fountaine, how much *iniquity,* and how many *Plagues* are in this part, *the heart of man,* our Saviour hath told us at large, whoſe words are, *out of the heart of men, proceed*

evill thoughts, adulteries, fornications, murthers, thefts, covetouſneſſe, wickedneſſe, deceipt, laſciviouſneſſe, an evill eye, blaſphemy, pride, fooliſhneſſe, all which *evill things* (ſaith he) *defile* and infect *a man, Mark.* 7.21. 22.23. This is that *inward part*, of which, ſpeaking to the *Phariſes*, he ſaith, that it *is full of ravening and wickedneſſe, Luk.* 11.39. *The heart of the ſonnes of men is full of evill, and madneſſe is in their heart*, (ſaith he who had *ſo large a heart. Eccl.* 9.3.) And how can it chuſe; when *Satan* many times *filleth it*, (as S. *Peter* ſaid to *Ananias Act.* 5.3.) this being the *houſe, out of* which *the uncleane ſpirit came*, and ſaid he would *returne into againe, entring in, and dwelling there*, (according to our Saviours words, *Mat.* 12.) *Satan* thus filling it, and that uncleane ſpirit dwelling in this houſe, it becommeth like the gyant *Augæus* his ſtable, full of unſavoury matter, and as S. *Iames* ſaith of the tongue, *chapt.* 3, 8. *an evill, full of deadly poyſon.* Of the deadly poyſon and venome of ſinne, which *infecteth* a man, yea *undoeth* him; and by reaſon of which many a man may cry out with the Prophet *Iſai. ch.* 6.5. & ſay,

1. King. 4. 29.

V. 44 45.

Wo

Wo is me, for I am undone; becauſe I am a man of uncleane lips, and I dwell in the middeſt of a people of uncleane lips! Sinne is *the* Plague *of the heart*, and the cauſe of *the plague in the land*. Men have had this plague in their hearts, the plague of pride and haughtineſſe: the plague of envie and malice: the plague of covetouſneſſe, and inordinate deſires: the plague of cruelty, of hypocriſie, and the like: They haue had it in their mouthes, *ſpeaking of the abundance of the heart*, wiſhing a plague and peſtilence, one upon another; and now it is come home unto them, they have it in their houſes. I told you before the word of *Tertullus* the Oratour, calling S. *Paul* λοιμὸν, *a plague*: and I remember the words of that pander *Sannio* in the Comedie, ſaying of himſelfe, *ego ſum peſtis*, I am one that am a plague; and I may ſay that men have been λοιμοὶ, plagues infecting one another, with the plague, and contagion of ſinne; and now they are λοιμοὶ, plagues to one another, in infecting one another with the diſeaſe, and Contagiō of the plague. Men have ſate *in cathedra Peſtilentiæ*, in the chaire of Peſtilence, according to the phraſe in the vul-

Luk. 6. 45.

Terent in Adelph.

gar Tranſlation, *Pſal.* 1. 1. And now they ſit, *in domo Peſtilentiæ*, in a Peſt-houſe. Men have kept ill company, and therefore they are now kept from company: Men have not feared God, and therefore God hath made men to feare men. Men
Epheſ. 2, 1. have been ſick of ſinne, and *dead in it*, and therefore are ſo many now ſick, and dead of this ſickneſſe. Our ſinnes which the Prophet *Iſai. ch.* 1. 6. calleth *putrifying ſores*, have cauſed ſo many putrifying ſores to break out. Our *ſinnes as red as ſcarlet*, (according to the words of the
Verſ. 18. ſame Prophet, in the ſame *chapt.*) have made the red, and ſcarlet ſpots ſo common. Our proud fleſh hath cauſed the Lord to uſe this ſicknes as a corroſiue, to eat it away, and to make it eate, ὡς γάγγραινα, *as doth a canker*, or gangreene, (to uſe S. *Pauls* words in another caſe, 2.
V. 17. *Tim.* 2.) Our *works of darkneſſe* have
Rom. 13. 12. brought among us *the peſtilence that wal-*
Pſal. 88. 5. *keth in darkneſſe*, and which ſendeth ſo many to the *place of darkneſſe*. Our ſinnes haue increaſed, and therefore hath this diſeaſe increaſed. Heare, and think upon the words of the Lord unto *Iſrael*, *Ierem.* 30. *I haue wounded thee with the wound*

of

of an enemie, with the chaſtiſement of a cruell one; for the multitude of thine iniquity: becauſe thy ſinnes were increaſed. v. 15. What ſhall I ſay? As *David* ſaith, *Pſ.* 107. 34. *A fruitfull land the Lord maketh barren, for the wickednes of them that dwell therein:* So may I ſay, a full Land, a full City, he maketh empty, for the wickednesſe of them that dwell therein. *Behold the Lord maketh the earth empty, and maketh it waſt, and turneth it upſide-downe, and ſcattereth abroad the inhabitants thereof.* &c. and why? *becauſe they have tranſgreſſed the lawes.* &c. *Iſai.* 24. 1. 5. To be briefe; as the Lord ſaith concerning *Ieruſalem*, *Ezek.* 14. 23. *Ye ſhall know that I have not done without cauſe, all that I have done in it:* So muſt we know and be aſſured, that what he hath now done unto us, and in this Land, he hath not done without good cauſe: with which cauſe it is time to have done, and I have. Only as *Quintilian* having told of his many loſſes, ſaith thus; *Non ſum ambitioſus in malis, nec augere lacrymarũ cauſas volo, uti namq; eſſet ratio minuendi!* So let me ſay, I take no pleaſure here in aggravating this cauſe, or in making things more

Inſtitut. l. 6. in Proœm.

more or worſe, I wiſh rather there were cauſe for the contrary. The time paſſeth, and I now paſſe to the third thing, which I ſaid I would ſhew, *viz.* what courſe is to be taken when there is *in the land Peſtilence, Plague*, &c. which I ſhall doe as briefly as I may.

In the beginning of my laſt part I told you of the marriners in *Ionah*, how they deſired to *know for whoſe cauſe* that *evill* which they ſuffered was *upon them*: Let me now tell you other words of theirs unto *Ionah*, *ver.* 11. *What ſhall we doe that the ſea may be calme unto us?* In like manner it concerneth us to talke of, and to take a courſe, to adviſe what is beſt to be done, and to doe our beſt, that the ſea (as I may ſay) of this ſickneſſe may be calme, the ſtorme of it be blown away, and a ſerenitie enſue. And here let me turne you to an excellent place, then which, none fitteth our turnes better; you have it *Lamentations, chap.* 3. *v.* 39. 40. 41. *Wherefore* (ſaith the Prophet) *doth a living man complaine, a man for the puniſhment of his ſinnes? Let us ſearch and try our wayes: Let us lift up our hearts with our hands unto God, in the heavens.* Living men whē they

they are puniſhed, are apt to complaine, and murmure, yea, to *charg God fooliſhly*, and with *Jonah*, *to be angry*, *even unto death*: but *wherefore* (ſaith *Jeremie*) *doth a man ſo?* he doth but ſuffer juſtly, it is but *the puniſhment of his ſinnes*. But to complaine and murmure is not the way, and courſe to be taken; to doe ſo, will doe no good, but hurt: the beſt thing we can doe, is *to ſearch and try our wayes: to lift up our heart, with our hands, unto God in the heavens*. Which words you perceive how well they doe anſwer thoſe in my Text, and that which at the firſt I told you from them, when I obſerved the courſe, &c. which, I told you is twofold. Iob. 1. 22. ch. 4. 9.

Firſt, that *every man* ought to ſtudy to *know the Plague of his owne heart*.

And next, that Gods *people* are *to make prayers, and ſupplications* unto him, in his *houſe*, & there to *ſpread forth* their hands.

Of which, one after the other, let me ſpeak. And here let me come in againe with the words of the Prophet *Jeremie*, *let us ſearch and try our wayes*: ſearch for *the Plague of our own hearts*, that we may *know* it, as *David* ſaid he did, *Pſ.* 77. 6. *I* (ſaith he) *commune with my owne heart*, and

& my ſpirit made diligent ſearch; & as that woman did, *Luk.* 15. 8. *who ſwept the houſe, & ſought diligently* for her *loſt piece*. *Venena non deſunt ſed torpent*, (ſaith *Seneca*) poyſon doth ſometimes lie ſtill, and as it were aſleep: and the plague, we know in ſome houſes lurketh, and lyeth dormant a great while before it breaketh out, and is plainly knowne: and ſo doth the plague of ſinne in the heart of man; which *heart* (ſaith the Lord *Ierem*, 17. 9.) *is deceitfull above all things, and deſperatly wicked, who can know it?* what man can know the heart of another man? and one man is loath that another ſhould know the deceitfulnes, and deſperate wickedneſſe of his heart. Even as wee have knowne ſome who have knowne the plague to have been in their houſes, and yet would not be knowne of it, would not acknowledge it till needs they muſt, being not able to ſmother it any longer. In like manner there are many who know *a plague* to be in their *owne heart* but they will not acknowledge it, like *Gehazi*, 2. *King.* 5, 25. and like *Ananias*, and *Saphira*, *Act.* 5. 8. they *cover their tranſgreſſions as Adam by hyding* their *iniquity in* their *boſome*, to ſpeak with

Iob.

Iob. ch. 31. 33. even as it is ſaid of *an adulterous woman, Prov.* 30, 20. that *ſhee eateth, and wipeth her mouth, and ſaith, I have done no wickedneſſe.* I ſaid before what the Lord ſaid concerning the deceitfulneſſe and wickedneſſe of the heart *Who can know it?* but I may here ſay, who will know it? I meane that *of his owne heart*: that of another mans heart many are moſt willing to know, and with *Momus* in *Lucian* they would faine have a window made that they might ſee and know it: But the deceitfulneſſe, and deſperate wickedneſſe, *the Plague of his owne heart* (I ſay) who will know it? Men might know it, if they did but take the care and courſe to know it; that that *David* did, whoſe words you heard before *I commune with mine owne heart, and my ſpirit made diligent ſearch.* Or if they would doe as *Seneca* ſaid he did, whoſe words are; *quotidiè apud me cauſam dico, totũ diem mecũ ſcrutor, facta ac dicta mea remetior, nihil mihi ipſe abſcondo, nihil tranſeo.* Every day I have a pleading with my ſelfe: when the day is paſſed, I examin my ſelfe how I have paſſed it away; I repeat with my ſelfe all that I have ſaid

De Ira l. 3. *cap.* 36.

ſaid and done, I conceale nothing from my ſelfe, I leave nothing unthought of: and ſuch a courſe he that is a good and wiſe man indeed uſeth to take, as the Poet ſaith in his Character of ſuch a one *Iudex ipſe ſui totum ſe explorat ad unguē.* He Iudgeth, and ſearcheth, and ſifteth himſelfe throughly and perfectly. But alas las the Prophet *Hoſea* ſaith of *Ephraim* Ch.7.9. *gray haires are here and there upon him, yet he knoweth not*: and as it is ſaid of *the Church of Laodicea Revel.*3.17. that ſhee *knew not* that ſhee was *wretched, and miſerable, and poore, and blind, and naked:* So may it be ſaid of many, that they will not know, will not be ſenſible of how it is with them, and of what is within them, *the* Plague *of* their *owne hearts*; *Suis quiſq; malis blanditur:* men are apt to ſooth themſelves in their evill waies: even as *David* ſpeaketh of *the ungodly* that *he flattereth himſelfe in his own eyes. Pſ.*36.2. even as did that Church of Laodicea, of which I told you even now, who when ſhe was in that taking as you heard, yet ſaid, that ſhe was *rich, and had need of nothing*. It is a moſt true ſaying of Seneca, *Plerique ſtudent magis excuſare*

Virgil

*Epiſt.*116.

excusare vitia quam excutere: it is the study of too many rather to excuse, then to give over their vices: and it was the complaint of the Poet.

Vt nemo in sese tentat descendere nemo. Pers. Sat. 4.

No man goeth downe into himselfe, no man soundeth the bottome of himselfe; even as the Prophet Ieremy, speaking of the wickednesse of the people, complained and said, that he *hearkned, but no man repented him of his wickednesse, saying, what have I done? Chap. 8. 6.* But enough of this, I will not inlarge upon these complaints. Having told you the complaint of one Poet, let me now tell you the counsel and advise of another--*teipsũ*

Concute, num qua tibi vitiorum inseverit olim Horat. Serm. lib. 1. Sat. 3.

Natura, aut etiam consuetudo mala.

Shake thy selfe, search thy selfe whether or no nature, or evill custome hath sowen into thee any vices. Shake thy self: doe as they doe who have to doe with cloths and stuffe in infected houses, who shake, and move, and stirre them, to get out of them the infection: or, as was injoyned to be done in a leprous house, which was *to be scraped within round about, Levit. 14.*

41. Search thy self I say. *Let us search our wayes* (once again to tell you the advise of the Prophet.) In the times of plague, we know there are searchers who have experience, and can judge of the disease. Let us (Beloved) be our own searchers, searchers of our selves, such a one as *David* was, who said (as I said once and againe before) *my Spirit made diligent search*; & search he made about his *heart*, *communing* (as his words are) *with* his *owne heart*: by doing which he came to *know the plague of his owne heart*, saying, *Ps.* 51. 3. *I acknowledge my faults, and my sinne is ever before me*, praying in that *Psalme* thus, *Create in me a clean heart O God*, He knew his heart had been foule, and had need of clensing, and therefore prayed for it, *Purge me with hyssope, and I shal be clean, wash me &c. wash me throughly from mine iniquity, and cleanse me from my sinne. O cleanse thou me from my secret faults.* But to make short: Let my exhortation be that of the Prophet *Isai. ch.* 1. 16. *Wash yee, make you clean, put away the evill of your doings*, and that of S. *Iames ch.* 4. 8. *Cleanse your hands, you sinners and purifie your hearts yee double minded*

V. 10.

V. 7. 2.
Ps. 19. 12.

and

and to make uſe of the words, *Ezek.* 20. 43. *Let us remember our wayes, and all* our *doings, wherein we have been defiled, and lothe* our *ſelves in our owne ſight, for all* our *evils that* we *have committed!*

There is one thinge more you know, which I muſt needs ſay ſomthing of, but now can ſay but litle, which is concerning *prayer and ſupplication* to be *made* by Gods *people.* &c.

They are the words of S. *Iames*, in his laſt *chap.* 14. *Is any ſick among you? Let him call for the Elders of the* Church, *and let thē pray over him.* Is any infectious & contagious ſicknes among us? Let me ſay too, let the Elders of the Church, the Miniſters, be called unto, and upon, and they muſt pray for the people: according to the adviſe, *Ioel.* 2. 16. 17. (being part of the Epiſtle for the Faſt-day.) *Gather the people, aſſemble the Elders, let the Prieſts, the Miniſters of the Lord, weep between the porch, and the Altar, and let them ſay: Spare thy people O Lord! &c.* and as *Pharaoh called for Moſes, and Aaron,* who were Prieſts, (for *Moſes and Aaron among his Prieſts, Pſ.* 99. 6. *and ſaid intreat the Lord your God that he may take away*

from me this death, *Exod.* 10. 16. 17: So it is the part and duty of the Priests, and Ministers especially, to intreat the Lord God, that he would take away from the people this death and Plague; and this they must doe, according to my Text, in his *house*, his *holy places*, and Temples.

Ps. 68. 33. As *David* said, *Ps.* 42. 8. that he *went with the multitude into the house of God*, so the Priest and multitude of people, who are safe and free, must goe together into the house of God, and there *make prayer and supplication unto him*; they must, as the same *David* said, that he, and the people would doe, *Ps.* 132. 7. *goe into his Tabernacle*, *and fall low on* their *knees before his footstoole*, and withall (according to my Text) *spread forth* their *hands* there, and as the same *David* exhorted, *Ps.* 134 2. *lift up* their *hands in the Sanctuary*: their hands, as *Davids*

V. 6. were, *Ps.* 26. being *washed in Innocency*, before they with him *goe to the Lords Altar*, and with those hands the heart being lifted up, according to the words formerly cited, *Let us lift up our hearts with our hands unto God in the heavens*,

V. 7. and thus with *David*, *Ps.* 5. *comming into*

Gods

Gods houſe *upon the multitude of* his *mercies, & in* his *feare worſhiping towards* his *holy Temple*, both Prieſt & people may ſay with him, Pſ. 48. 8. *We wait for thy loving kindneſſe (O God) in the midſt of thy Temple*: and they may hope and be confident, that although (as *David* ſaith, Pſ. 11. 4.) *the Lords ſeat is in heaven*, yet withall (as it is there) *the Lord is in his holy Temple*, that this Lord will (as the ſame *David* was aſſured he would his, Pſ. 18. 6.) *heare* their *voyce out of his holy Temple*, and that their *complaint ſhall come before him, and ſhall enter even into his eares*, and that (according unto the prayer of *Solomon*, *Davids* ſonne in my Text) he will *heare in heaven his dwelling place, and forgive*. And as there muſt be publique prayer in Gods houſe, ſo ought there to be private in our owne, and in our private roomes, according to our Saviours advife, *Mat. 6. 6. Enter into thy chamber, and when thou haſt ſhut thy doore, pray to thy Father which is in ſecret*, and according to the example of *Daniel*, who in his *chamber, kneeled upon his knees three times a day and prayed*. *Dan. 6. 10.* Both publique and private prayer are

now injoyned by our *Soveraigne*, and I trust it will prove a *ſoveraigne* remedie for the occaſion. Let me be bold and ſay, making uſe of our Saviours words, *Mat.* 17. 21. *This kind*, this kind of ſickneſſe *will not goe out* of this land, *but by prayer and faſting*. We know what hath been the effect of *prayer and ſupplication*, and that at ſuch a time as this. *The Lord* threatned to *ſmite* his people *with the Peſtilence*, *Moſes beſought* him to *pardon* their *iniquity*, and *the Lord* preſently
V. 12. 19. 20. *ſaid, I have pardoned according to thy word. Numb.* 14. The Lord did ſmite them with the Peſtilence, but when *Phineas ſtood up and prayed, the plague ceaſed.* (As we uſe to read it, *Pſ.* 106. 30. In that great Plague, *in the time of King David, David and the Elders of Iſrael fell upon their faces*, and *prayed* for the *people, and called upon the Lord, and the Lord commanded the Angell, and he put up his ſword againe into the ſheath thereof,*
V. 16. 17. (as wee may read 1. *Chron.* 21.) Once
26. 27. more, *King Hezekiah was ſicke* (as it is
2. King. 20. 7. thought, and is probable) of the plague, and *ſicke to the death*, and he *prayed unto the Lord, and hee ſpake unto him, and hee*

gave

gave him a signe (as it is 2. *Chron.* 32.24. And as we see hence what hath been the effect of prayer at such a time as this, so we are told what it shall be, and that by the Lord himselfe, and that too, answering this very petition of *Solomon*, which is my text: unto which you will finde the Lords gracious answer, in the last mentioned booke 2. *Chron.* 7. *The Lord appeared, and said to Solomon, I have heard thy prayer, and if I send Pestilence among my people, if my people which is called by my name shall humble themselves, and pray, and seeke my face and turne from their wicked waies; then I will heare from heaven, and will forgive their sinne, and will heale their land*, v. 12.13.14 & from this Lord, his Prophet *Ioel* hath assured us that upon the humiliation of the people, upon the teares and Prayer of *the priests*, *the Lord will be jealous for his land, and pity his people*, chap. 2 17.18. and *the prayer of faith* of Gods faithfull people *shall save the sicke, and the* Lord *shall raise him up* &c. (saith *S. Iames chapt.* 5. 15.) and therefore (as he saith *vers.* 13.) *Is any among you afflicted? Let him pray.* And let me say for those among us that are afflicted,

cted, let us pray; for it may be the caſe is ſo with ſome of them that they cannot pray for thēſelves. *Pray for one another, that yee may bee healed.* (Saith the ſame Apoſtle in the ſame *chapt. verſ.* 16.) It is the beſt office that one Chriſtian can doe for another, which S. *Paul* moſt frequently and earneſtly deſired might bee done for him; and at the hands of thoſe unto whom he wrot, begg'd for nothing more earneſtly then for that, as doe ſhew thoſe words of his unto the Romās, *Now I beſeech you brethren, for the Lord Ieſus Chriſts ſake, and for the love of the Spirit, that yee ſtriue together with me in your prayers to God for me!* *chapt.* 15. 30. And therefore, as he ſaid unto the Hebrewes, *chap.* 13, 19. *I beſeech you to doe this:* ſo let me beſeech that this may bee done, frequently, faithfully, humbly, heartily. Pray for thy ſelfe out of great neceſſity; For others out of Chriſtian charity. Pray that thou maiſt truly *know the Plague of* thine *owne heart*: that God would ceaſe it, in thy heart; and that he would ceaſe and ſtop it in the land. Vſe the prayer of the prophet *Habbakuk*, in that *chapt.* where he ſpeaketh of the Peſtilence, *ch.*

3.

3.2. *O Lord in wrarth remember mercy!* that of the prophet *Iſai, chapt.* 64.9. *Be not wrath very ſore, O Lord, neither remember iniquity for ever! behold, ſee, wee beſeech thee, we are all thy people!* That of the prophet *Daniel, chapt.* 9. 19. *O Lord heare, O Lord forgive, O Lord hearken and doe not deferre for thine owne ſake, O God!* Or that of Solomon *in my text, Heare thou in heaven thy dwelling place and forgive!* pray, that God would heare in Heaven, his *dwelling place*, the prayers here made upon *Earth*, his *footſtoole*: and that he would heare in heaven the prayers made in heaven for us upon the earth, by Ieſus Chriſt our Mediatour, *who ever liveth to make interceſſion for us*; By the bleſſed Saints, out of the altitude of their charity, the Church triumphant for the Church militant; By *the ſoules under the Altar, who cry, and ſay, how long O Lord holy and true, O thou that heareſt the prayers unto thee ſhall all fleſh come.* Now unto him *that heareth the prayers*, God the Father; to Ieſus Chriſt, God the Sonne, who prayeth for us; and to God the holy Ghoſt, be all Honour, &c.

V.5.

Iſai. 66. 2.

Heb. 7. 25.

Rev. 6. 9. 10.

Pſ. 65. 2.

FINIS.